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very few passages where his translation seems to fall a little beneath the noble dignity of the book.

In the arrangement of the material of the book the author usually adopts a position which commends itself and has for its sponsors some of the chief workers on the work. In 10:5-15, he endeavors to take a middle ground between 711 (Cheyne), the date of the siege of Ashdod, and 701, the invasion of Sennacherib. It would, doubtless, be safer to locate this event just before Sennacherib's invasion, immediately in connection with Judah's negotiations with Egypt, and as a warning to the Egyptian party that their league with Egypt will not stand in the face of a coming campaign of the Assyrian hosts. Chaps. 40-55 are designated "Deutero-Isaiah," and 56-66, "Trito-Isaiah," the latter after the views of Duhm and Marti. It is with difficulty that he, as well as his predecessors, can construct a theory that will explain at all satisfactorily the distinctively pre-exilic coloring of 56:9-57:13. Only by a violent wrenching of the text can one find in these verses a description of the religious conditions pictured in Malachi. Furthermore, this section is a disturbing element in the so-called unity of Part III, and in any arrangement of this Trito-Isaiah deserves to be placed alone either in an appendix to this part or better to Part I.

Three appendices follow the main body of the book on, (1) three messianic passages, 7:14-16; 9:1-6, and 11:1-9; (2) some geographical allusions; (3) some additional notes. It is a pity that the book does not contain an index of chapters and verses, for its unprecedented shifting and transferring and transposing of sections, subsections, and verses makes it very difficult to find readily any special passage. Such an index would greatly enhance its value as a reference book on Isaiah. Two good maps will be useful to the student.

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PRE-CHRISTIAN JEWISH ETHICS

This volume,¹ published without date, but, judged by internal evidence, belonging to the year 1909, deals with three centuries of Jewish apocryphal literature, viz., from 200 B.C. to 100 A.D. The author does not discuss critical questions, but, taking the various writings from the hands of the critical student of the text, he subjects them to an examination with regard to their ethical content. His method is to interrogate the various documents one after another in regard to four subjects, viz., the moral ideal, moral evil, the will, and moral sanctions. This makes it necessary to take up

¹*The Ethics of Jewish Apocryphal Literature.* By H. Maldwyn Hughes, B.A., D.D. (Lond.). London: Culley. x+340 pages. 5s.

each writing four times. If this treatment gives to the volume here and there a certain quality of fragmentariness, it also has the practical value of enabling the reader to get at the moral teaching of any particular writing, as far as that comes under any of the four chosen heads, with ease.

The author appreciates the importance of tracing the relation between the ethics of the apocryphal literature and the ethics of the Old Testament, and also the importance of noting how Jewish thought was influenced by Greek philosophy. Along both these lines his book contains evidence of thoughtful reading.

The value of the volume is somewhat impaired by what seems to us a wrong date for the *Testaments of the Twelve Patriarchs*, ethically one of the most important writings of the group which the volume discusses. Following Charles, and not informing the reader that there is any other critical view worthy of consideration, the author ascribes the *Testaments* to the last years of John Hyrcanus (109-106 B.C.). Naturally, then, he is impressed by the resemblances between this writing and the words of Jesus. The injunction to brotherly love and forgiveness, the coupling together of the command to love God with the command to love the fellow-man, the idea of laying up treasure in heaven, and the striking passage from the testament of Joseph:

I was beset with hunger, and the Lord himself nourished me;
I was alone, and God comforted me;
I was sick, and the Lord visited me;
I was in prison, and my God showed favor unto me—

these and other passages are said to show "a depth of moral inwardness closely akin to the spirit of the New Testament." But if this book was written, or interpolated and edited, in the latter part of the first Christian century (so Schürer, and, apparently, Fairweather), then the significance of this ethical strain is quite different. It would seem that in a case like this the author might well have informed his readers that the critical view which he followed is by no means certainly established.

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A NEW EDITION OF GESENIUS' DICTIONARY

The fifteenth edition¹ of Gesenius' Hebrew and Aramaic Dictionary comes just five years after the preceding one. In bulk it presents an increase

¹ *Wilhelm Gesenius' Hebräisches und Aramäisches Handwörterbuch über das Alte Testament*, in Verbindung mit Prof. Dr. H. Zimmern, Prof. Dr. W. Max Müller u. Dr. O. Weber bearbeitet von Dr. Frants Buhl. Fünfzehnte Auflage. Leipzig: F. C. W. Vogel, 1910. xvii+1006 pages. M. 18.